

via

pacis

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no. 3

Letter from MEXICO

by Mike Colonnese

If Mr. Reagan is determined to prohibit the free exercise of self-determination in El Salvador and Nicaragua (and elsewhere in Central America), the masses are just as determined that they shall be free of tyranny and American intervention and imperialism.

When Mr. Reagan places flowers on the graves of the unknown soldiers, let him remember that by his own obstinate action, he shall add more bodies to that memorial place.

Our administration does not and cannot ever accept that the struggle of the people of El Salvador for their independence is the search for a better social and economic condition in their country, and not a particular example of the East-West confrontation. It is the Reagan administration which is using the East-West pretext as a simplistic excuse to perpetuate the domination and exploitation of the less-developed nations. And the sooner Americans realize that Reagan is dealing in his political response not with the reality but rather with a personal nightmare, the sooner we will take the steps to avoid an even worse conflict, a regionalized one in which the lives of young Americans will be sacrificed on the altar of Moloch.

It is not the God of truth and righteousness who gives life, which this administration serves in Central America, but rather the voracious god of greed and profit which demands the lives of victims, Salvadoran campesinos and workers, students, children and eventually our own sons.

I am particularly concerned now about the honesty of a number of our congressional representatives. It behooves us as citizens to take the measures to investigate

their morality in terms of truth and the rejection of lies and deceptions. I am waiting now for a clarification of a statement by Rep. Jim Leach after Mr. Reagan's speech before the joint session of Congress. It bothered me as it was reported in the press here. We must demand accountability of our representatives because the end result of lies and deceptions is the loss of human life.

I spoke to a group of young Americans prior to their leaving for Managua for a week's experience there. I had been giving them talks on liberation theology and Central American realities during their semester program in Mexico. The point is that these young Americans clearly see through this administration's lies and hypocrisy and this is profoundly influencing their thinking about the



American political system in general; not that that is such a bad thing, but it is a "subversive" activity at which Mr. Reagan himself is a genius.

More than 240 persons were killed last week in El Salvador as a result of the oppression of human rights. Mr. Reagan claims that no one will believe the USA if our country doesn't respond with military assistance to the cruel and dictatorial army there. He is right about one thing, that no one will believe the USA, but he has the wrong people. It is the masses of people who suffer under tyranny and the yoke of oppression who will not believe in us nor believe in our free and democratic system. It is not only the security of the Western Hemisphere which should be talked about, but the very exercise of freedom and preservation of a democratic system in our own country. You cannot preserve democracy at home while supporting oppressive governments elsewhere. Democracy cannot be divided in that way.

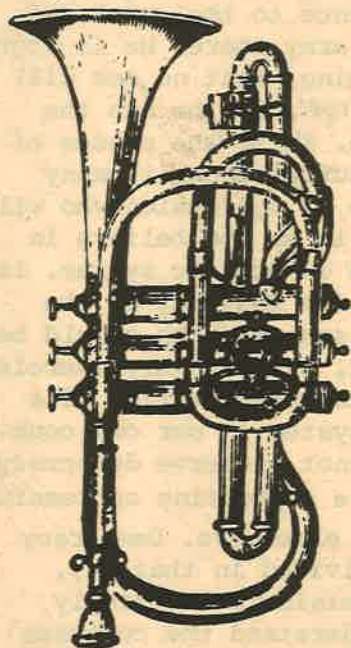
Our administration simply does not understand the cultures of other peoples nor the mentality which those cultures might produce. The mentality of the military in El Salvador, its childishness and immaturity, is evidenced in the call to a "duel" by General Vides Casanova to an official of the FMLN. I am sure Mr. Reagan thought this very amusing. However, the poor and oppressed who live under that kind of immature dictatorship do not think it funny because there are M-16 rifles in the hands of many young and immature soldiers, who have been taught that just being young in El Salvador is tantamount to being subversive. In Iowa I learned that you cannot make a silk purse out of a sow's ear. There is no way that Mr. Reagan will change a cruel and savage military force into a democratic peace-making force in El Salvador. That the presence of military advisers will achieve this is ludicrous and it is here that Mr. Reagan reveals his terrible ignorance of the realities in El Salvador.

The Administration's support of the Somocista guardsmen as they try to overthrow the government of Nicaragua at the same time that Mr. Reagan claims overthrow is not his intention, is such a travesty on truth that it has reached the point where if Mr. Reagan stood in the middle of a torrential downpour and said it was raining people who did not see the rain would doubt his word. He is crying wolf too many times and when the wolf is really at the door America will be so tired of the cry that the appeal will be ignored.

appeal



As always, we appeal to you for help. We need all kinds of food, cleaning supplies, diapers and baby formula, first aid supplies, trash bags, all kinds of tools for house and garden and auto, and money to pay our bills. Perhaps most of all we need employment opportunities for our guests. If you can offer work, long or short-term, let us know and we will introduce you to someone. We thank all those who have helped us so far.



We continue to celebrate Mass every Friday night at 8:00. There is a discussion on alternate Fridays afterwards. Mass at the Catholic Worker can be stimulating and rewarding. We welcome everyone.



Quimetta Perle

In response to the Livermore Action Group's call for an International Day of Disarmament, the Trident Nein/Plowshares #4 Support Committee is organizing a Call to Disarm for the weekend of June 18-20, in Groton, CT, home of Electric Boat Co., maker of the Trident submarine.

Saturday June 18: Assemble for legal rally at Electric Boat shipyard to protest commissioning of third Trident.

Sunday June 19: Gather for day of workshops and non-violence training.

Monday June 20: Hope to involve at least 100 people in civil disobedience.

For information contact Trident Nein, Box 411, New Haven, CT 06502. (203) 562-7935, 848-3607.



VIA PACIS is published bimonthly by the Des Moines Catholic Worker, PO Box 4551, Des Moines, Iowa 50306. Telephone (515) 243-0765, 243-7471. The DMCW operates Lazarus House of Hospitality at 1317 8th St., and Monsignor Ligutti House and Peace and Justice Center (not really as imposing as it sounds) at 1301 8th St. Our members are:

Sharron Clemons
Jim Harrington
Donna Henderson
Patti McKee
Bernie Neidlein
Maggie Olson
Norman Searah
Russell Simmons
David Stein



END THE TARGETING at Strategic Air Command Omaha, Nebr. August 7, 1983 Statement of Purpose

Ronald Reagan, Casper Weinberger, George Bush and a host of Pentagon strategists truly believe that the U. S. can come out winners in a nuclear war and they are betting the lives of millions of Americans that it can be done. In response, we are inviting people from all over the midwest to come to Omaha on August 7th to speak directly to the Joint Strategic Targeting Planning Staff of the Strategic Air Command (S.A.C.). These people spend their days calculating and designing strategies of nuclear war. They are the ones who carry out the insane designs of those who think we can survive a nuclear war.

Our campaign has two parts. The first part consists of getting folks from all over the midwest to start a letter writing campaign in their local area asking the Targeting Staff to resign their positions. The second part of the campaign calls for folks to come to Omaha on August 7 to take part in nonviolent civil disobedience at S. A. C. The action will consist of simply walking through the gates in an attempt to communicate directly with the Targeting Staff.

We can provide you with an organizing kit that will give you everything you need to start an affinity group in your area. The kit includes posters, organizing booklets, sample press releases and other materials that will help you to prepare for the action. Just send \$3.00 to cover costs to END THE TARGETING, 1717 Icard St., Omaha, Nebraska, 68102.

You can begin right away by getting people to write to the Joint Strategic Targeting Planning Staff:

Strategic Air Command Hdqts.
Bellevue, Nebraska 68113

DES MOINES AREA SUMMER EVENTS

June 12th--SAC Open House. Car loads of folks going to Omaha for the day to leaflet & hold banners at base gates.

July 21st--"End the Targeting" Benefit Concert. Donations requested. At the Old Fire Station at 8th & Day Sts, D.M. at 7:30 p.m. Talk by Tom Cordaro, SAC organizer. Music by Iowa folk singers Joe Taschetta & Rosi Gowdey.

End of July--Non-Violence Training Session. To be announced, all-day affair. A must for those doing C.D.

[Affinity Group meetings as scheduled.]

Des Moines contact people:
Lynne Howard: 255-7799
Jim Johnson: 283-1496
or contact the Catholic Worker.

LOVE

by Maggie Olson

"My little children,
I shall not be with you much
longer. You will look for me,
and, as I told the Jews, where
I am going, you cannot come.
I give you a new commandment:
love one another; just as I have
loved you, you also must love one
another. By this love you have
for one another, everyone will
know that you are my disciples."

John 13: 33-35

With these words Christ takes
the role of parent instructing his
disciples to love one another as
he has loved them. He never fathered
a child but loved his disciples
in the same way that we parents
love our children.

I recently received a gift of
love from my sons, made special be-
cause it was given freely and with
meaning. Our family has a tradition
of symbolizing love with a single
yellow rose. My sons affirmed their
love in the gift of the rose.

In our lives we experience love
and the opportunity to "parent". We
have chances every day to express
ourselves to others, to nourish
their lives, to help them grow,
whenever we become involved in an-
other's life in good times or bad,
we love and parent.

"When he had washed their feet
and put on his clothes again he
went back to the table. "Do you
understand," he said, "What I have
done to you? You call me Master and
Lord, and rightly; so I am. If I,



then, the Lord and Master, have
washed your feet, you should wash
each other's feet. I have given
you an example so that you may copy
what I have done to you."

John 13: 12-14

Here again Christ assumes the
role of parent, washing his disci-
ple's feet. Washing and bathing the
body is a very personal gesture of
love and concern. (Editor's note--
see Frank Cordaro's article "The
Catholic Worker" in the recent
April-May issue of Via Pacis.)
To show concern for others is to
meet their needs. It may well mean



giving until it hurts, bearing
the other's pain, again becoming
the parent to the one in need.

Even in marriage and romantic
relationships we find times when we
parent our partner. There are times
when one must rely on the strength
of the other.

"Newly married couples may love
each other a great deal. But there
may be something superficial in this
love, which has to do with the ex-
citement of discovery. Love is even
deeper between people who have been
married for a long time, who have
lived through difficulties together
and who know that the other will be
faithful unto death. They know that
nothing can break this union."

- Jean Vanier, Community and Growth

Christ went a step further in
his faithfulness and love. "A man
can have no greater love than to
lay down his life for his friends."
We see by his example that love and
parenting must overflow from our
loved ones to our friends, and our
definition of friends must be all
those in need of our love.

Raymond Vath and Daniel O'Neill
write in Marrying for Life, "Love
is a condition that exists when an-
other person's well-being and sec-
urity is as important to you as your
own."

Again we can look to Christ as
the example but this time he shows
us moments before his death.

"Seeing his mother and the dis-
ciple he loved standing near her,
Jesus said to his mother, "Woman,
this is your son." Then to the dis-
ciple he said, "This is your mother."
And from that moment the disciple
made a place for her in his home."

Christ leaves us each other to
love, to protect, to care for, whether
parent or child, man or woman. We
are not to live in solitude. Jean
Vanier, from Eruption to Hope:

"This impression of solitude is
expressed very simply by Prevert in
one of his poems. He reminds us how
much we need the look of a friend who
says, 'I love you very much.' I believe
you have an important place in the
universe and most especially for me
in my heart."



COME FOLLOW ME

Ade Bethune



He put coffee
In the cup
He put cream
In the cup of coffee
He put sugar
In the coffee cup
With the little spoon
He stirred it up
He tried a sip
He put back the cup
He never spoke
He lit
A cigarette
He made rings
Of the smoke
He put the ashes
In the ashtray
Without talking to me
Without taking note
He stood up
He put
His hat on his head
He put on his raincoat
Because it was a rainy day
And he went away
Without a word
And me I laid
My head in my hand
And I cried.



"We must expect that when war breaks out again we will use the weapons
available. I think we'll probably destroy ourselves. I'm not proud of the part
I played."

Admiral Hyman Rickover
Jan. 28, 1982



Book Review

by Frank Cordaro

A few years ago Sojourners magazine did an issue on the Catholic Worker movement and Dorothy Day. Sojourners said that 200 years from now when scholars are studying the Catholic Church in America, they will look on the 20th century as the century of Dorothy Day.

Mel Piehl's book Breaking Bread goes a long way in showing how such a claim might have merit. Piehl locates the C.W. movement in the historical and theological context in which the movement appeared on the American scene in the early 1930's. Piehl does a fine job of tracing the C.W.'s inner development and struggles, and its relationship with the Catholic Church and the larger American social movements through 1965. He establishes his claim that the Catholic Worker was "the first major expression of radical social criticism in American Catholicism". He rightly establishes the central role of Dorothy Day as co-founder and editor of the Catholic Worker newspaper. He credits co-founder Peter Maurin with introducing Day and the C.W. to Catholic social thought and the writings of the French personalist Emanuel Mounier, the English distributionist G.K. Chesterton and the Russian spiritualist Fedor Dostoevski. Piehl chronicles the many minor characters and parallel movements which, through the years, became part of the Catholic Worker story and helped to influence the Church and the larger society, such as the liturgical reform movement at St. John's Abbey in Minnesota, and the National Catholic Rural Life Conference with its Monsignor Ligutti. He documents the close associations with Catholic labor organizations of the 30's and 40's, and the many labor priests and Catholic lay thinkers in the labor movement who came through the C.W. houses in those years. We are shown the many comings and goings of well-known personalities of the 50's: socialist Michael Harrington, writer Robert Ludlow, activist Ammon Hennacy, John Cogley, editor of Commonweal magazine.

After World War II it was the issue of pacifism that most effectively represented the Catholic Worker's radical Gospel idealism, according to Piehl. The only Catholic organization to support Catholic conscientious objectors during the war, the C.W. took the lead after the war in every major American Catholic peacemaking effort through the 1950's. Their best-known effort was their refusal to take part in air-raid drills held in New York City while holding a counter-demonstration in the park across the street from City Hall. By the time of the Vietnam war a strong Catholic presence was felt in the anti-war movement. The influence of the C.W. on Catholic activists was great-- Thomas Merton, the Berrigan brothers, Jim Forest and Jim Douglass all credit the C.W. and Dorothy Day with being forerunners in the Catholic peace movement.

"The central problem in interpreting the Catholic Worker is the seeming paradox of radical social outlook and conservative Catholic religiosity," Piehl states. Yet it was the C.W.'s insistence on the centrality of the faith perspective which allowed it to keep its singular religious focus through the decades, not succumbing to seductive arguments put forth by the liberal labor advocates for short-term gains. By stopping his study in the mid-60's, however, Piehl does not allow himself to make clearer the foresightedness of the C.W.'s insistence on the centrality of Catholic religious social values. We have only to look at the U.S. bishops' pastoral letter on nuclear weapons to see the clear-sightedness of the C.W. pacifism of W.W. II. Also, in writing his recent encyclical on economics, "Laborum Exercens," Pope John Paul II shows the influence of French personalist Emanuel Mounier in his criticism of both Communism and Capitalism. Mounier's thinking is at the heart of Catholic Worker personalism.

Piehl does point out that in the 60's many people entering the anti-war movement did so without a clear intel-



lectual understanding of the issues. Many Catholics joined the peace ranks without knowledge or appreciation of the possible Catholic contribution to the peace efforts. The lack of intellectual depth helped cause the loss of pacifist leadership of the movement into the hands of political pragmatists of the streets. In hindsight I would agree with Piehl on the lack of depth of much of the anti-war protest of the 60's and 70's. I also say this point should be well-taken today, especially in the rank and file of the growing Catholic Worker houses themselves. I recommend to all serious students of Catholic social thought in America, especially within the Catholic Worker movement itself, to make Mel Piehl's book, Breaking Bread "must" reading. The life of Dorothy Day and the C.W. movement is a gift to the American Church which, when put into practice, is the best of two worlds: Catholic social values and American freedoms. We in the Catholic Worker would do well to study our roots. Breaking Bread is an ideal book complete with footnotes and bibliography.



**Farm
Labor
Organizing
Committee**

714 1/2 s. saint clair, toledo, ohio 43609

DON'T COLLECT CAMPBELL'S LABELS

Campbell pretends to be interested in education by exchanging labels collected by school children for equipment.

However, Campbell ignores the education of migrant farmworker children who work harvesting the vegetables that go into the soups. Most farmworkers do not attend school past the 8th grade. The dropout rate in high school is 89%.

The Campbell labels are only worth 1/10 of a cent if exchanged, much less than the extra 2 to 15 cents Campbell charges for its products.

Over 1,000 schools have stopped collecting labels in support of the boycott. Please urge all schools to carefully study the issue of collecting Campbell's labels.




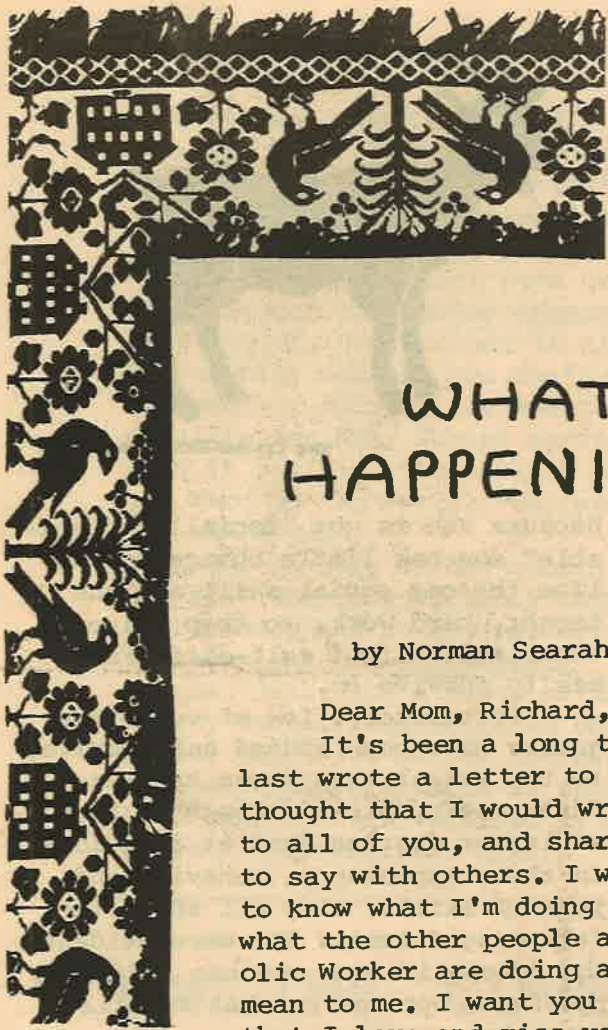
**Farm
Labor
Organizing
Committee**

"Hasta La Victoria" (419) 243-3456
714 1/2 s. saint clair street, toledo, ohio 43609

THE CAMPBELL'S BOYCOTT

Campbell's Soup
Mrs. Paul's Frozen Fish
V-8 Juice
Prego Spaghetti Sauce
Vlasic Pickles
Bounty Products
Franco-American
Pepperidge Farm
Swanson Frozen Dinners
Campbell's Fresh Farm
Recipe Pet Food
Godiva Chocolate
Hanover Trail
Pietro's Gold Coast Pizza
DomSea
Lexington Gardens Retail Centers
Herider Farms Gold Nugget
Le Menu

Support the strike of 2000 farmworkers who harvest tomatoes for Campbell's products. FLOC is endorsed by the Ohio AFL-CIO and the UAW International. The boycott is endorsed by the Ohio and Indiana Council of Churches.




WHAT'S HAPPENING

by Norman Searah

Dear Mom, Richard, Dot & friends:
It's been a long time since I last wrote a letter to you, so I thought that I would write just one to all of you, and share what I have to say with others. I would like you to know what I'm doing along with what the other people at the Catholic Worker are doing and what they mean to me. I want you all to know that I love and miss you. You mean a lot to me even though we are not together. I have the same feeling for the people that I live with, but I have a lot more love for you, Mom.

I would like you to know that Frank Cordaro, who's been like a big brother to me, is now out of Leavenworth and wants to be a priest. He's been talking to the bishop about it.



One of my favorite people must be Sharron Clemons. She's a fun person to be with, she takes good care of our mailing list and is good at getting discussions going. There's Maggie Olson, who takes care of the community's financial chores. There's Jim Harrington who is a good person to work with and be with. Jim's taking me to Minnesota. I haven't got much money to take a trip home during the summer. I hope to go home for Christmas.


There's Dave Stein who's the editor of our newsletter. He is also our Spanish-speaking translator. And there's Bernie Neidlein who speaks German. Patti McKee is our kitchen organizer, and she gets priests for our Friday night mass, which turns out good.. Russ Simmons has a head on his shoulders for libraries and other things. And now we have Donna Henderson. She has been a community member in the past, is back with us and a hard worker.

What do they mean to me? They're a family, they're friends. Mom, I want you to know that there is no one in this world who can replace the love I have for you. Richard and Dot, you mean a lot to me too.


What have I been doing? I'm working on building a playground for the children of the people who live in the neighborhood and those of our guests. I'm also working on a few other projects; for example, we've just opened up a Drop-In Center, which Jim got started. Patti, Russ and I are working on the garden while Russ, David and Bernie are working on getting the office together.

Mom, I'm doing okay even though I'm still wearing winter boots. I'm watching my weight and thinking and praying for all of you, Richard, Dot and friends I love you all.

I have to close now because there is a lot of work to do. May the Lord bless you and may there be peace.




correspondence



(Last month we received this poem in a letter from Margaret Howell in Olinda, Victoria, Australia. She dates herself a few years the junior of Dorothy Day.

Margaret only very recently became aware of the Catholic Worker movement by reading Day's Loaves and Fishes, and regrets that she did not know of the movement earlier in life when she, like Dorothy Day, was a Socialist looking for a way to unite her religious faith with her social vision.)

The crippled Anzac knocked upon
our door
selling notepaper, soap and matches.
he emphasized to me, the child,
the guilt of affluence
and the dis-ease of our society.
This should have been the clue to
my career
among the dispossessed;
to opt for Socialism
and revolution not good enough--
I did not believe in war or revolution.
Yet in the United States
(I looked upon with horror)
a movement arose which would have
drawn me in
but no one told me of it--
so I drifted on
till in old age, now the story comes
of the group in which I would have
been at home.



the "undeserving poor"

by Sharron Clemons

A couple of months ago one of our guests was a woman who had been badly abused. Her father had frequently sexually abused her, and both parents had continuously abused her physically and emotionally. She was institutionalized when she was 10 because of her violent behavior. There they taught her to work very hard so she would be able to get out and make a living on her own.

She was very proud of how hard she could work, the only little bit of self-esteem she seemed to possess. She was taught little else in the institution and was greatly troubled that she had no other social skills. Indeed she had good reason to be. Just being in the same room with her was a bizarre adventure.

Previous to coming to us, she had been tossed out of every other shelter in town and had used up her eligibility for help from social

services. Her work history was spotty. She lost every job she had managed to get because she lacked the social skills to get along with her employers and co-workers. She was extremely baffled, hurt and frustrated by her inability to keep a job, and the manner people responded to her generally. It was painfully touching to see her struggle so valiantly. It was a constant barrage of childlike questions and assertions about when, what how and why "polite People" and "polite society" do, act and say.

One afternoon when I was cooking she had had all she could take and unleashed her pain and rage on me. It was horrifying. I emerged from the incident unscathed. She wound up staying at a mental hospital in four-way restraints. When she was no longer judged to be a threat to herself and others she was released and sent back to her home state to try and start "life on the outside" all over again with little more chance of making it work.

Because she has received little human or social acceptance she has a very slim chance of becoming "socially acceptable".



Meg Crocker-Birmingham

Because she is not "socially acceptable" she has little chance to utilize the one social skill she was taught, hard work, to keep alive the little bit of self-esteem she has to survive on.

Fortunately, few of our other guests have been abused and deprived to the extent this woman has. Unfortunately, all of them have been to lesser degrees, and it is evident in their appearance, behavior and lack of skills. They all share the following dilemma: The more evident the dehumanization one has suffered, the fewer options one has to alleviate that.

If you live on the street and

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CATHOLIC PEACE MINISTRY

4211 Grand Ave
Des Moines, Iowa 50312

(515) 274-3687

Thursday, May 26, 1983

To Frank Cordaro et al. at Catholic Workers

I wish to personally express my appreciation to you for all the work you have done to advance the cause of peacemaking in our Diocese. You are truly participants in what I sometimes call the "peace apostolate." Your strong volunteer work is a critical ingredient in the success of the Peace Ministry.

You are answering the Lord's call to be instruments of His peace, and we are all grateful to you for that.

Sincerely,

Maurice J. Dingman

Bishop Maurice J. Dingman

You are at the cutting edge!
+ [signature]

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look or act like it, you will get the bum's rush wherever you go. It is a major ordeal to find toilet facilities, drinking water, food, a place to sit and rest, and a place to sleep. Common house pets get more respect and better treatment than you do. Job hunting is all but impossible; because you don't have a permanent address you won't be eligible for many social services, even if you have the ability to get through the forms, red tape and run-arounds.

For so many of our guests, the most they can reliably count on for help and acceptance are the few missions and hospitality houses, jail, the streets or the county mental hospital. The only reason they have so few options for help and acceptance is they have been more dehumanized by our society than everyone else.

ON THE COVER

Al Razor, friend of the Worker, who, with his wife Mary, have lived and worked on the land in Jasper County for ten years, working toward food and energy self-sufficiency. They were the first in Iowa to register virgin prairie land on their property with the Iowa Registry of Natural Areas.



Their poverty is ugly to see, to have contact with, and to deal with. It is far more painful to be the one who is actually living it every day of one's life. "Polite people" and "polite society" don't seem to understand that or care to.

Meridel Le Sueur

by Rebecca Rosenbaum

Meridel Le Sueur is as old as the century. She was born in Murray, Iowa (east of Creston on the Amtrack line) to activist parents. Part of the nonviolent struggle for women's suffrage, her mother chained herself to a White House gate in 1918. Her father served Minot, North Dakota as a Socialist mayor. "He was arrested on his first day in office because he ordered the shakles taken off the ankles of the prisoners and the balls and chains thrown into the river. The city arrested him for destroying city property."

Meridel's grandson started a radio station (KILI) on Pineridge, South Dakota. Its birth was celebrated in February along with the 10th anniversary of the takeover of Wounded Knee. Meridel was present. She is deeply involved in native struggles. Her words reflect their rhythms; her message reflects their reverence for mother earth.

At 83, Meridel is finally able to support herself on words alone. Blacklisted in the '50's, some say she was 'discovered' by feminists of the latter part of this century. Meridel says she was never lost.

Meridel's life embodies a continuous ripening of activism. While participating in people's struggles from

"It was the bumblebee and the butterfly

who survived, not the dinosaur...."



decade to decade, she raised two daughters on her own ("I stole the seed...") and wrote volumes of poems and stories, journalism and fiction. She has lived much of her life in the upper midwest.

Meridel's words opened the hope offering part of the Women's Hope Festival in Creston on Mother's Day. Meridel couldn't be present, but she was there in spirit, and in a recent visit to this state of her birth, for an evening in Iowa City, May 27th, Meridel expressed interest in how the day went, and an eagerness to participate in upcoming Iowa events. She wants to march here, for herself, and her mother, and her grandmother.

Meridel participated in recent CD actions at Honeywell. A veteran seasoned beyond some of today's practices, she says, "I will never hand roses to a cop but I don't spit on them."

Meridel will tour Iowa in early October. To schedule an engagement with her, contact Joe Grant, Box 123, Iowa City, 52244. A 20' videotape of her is available from the same address, for the cost of postage.

Kansas City

by Bernie Neidlein

Recently, more and more people have raised the question of what to do with the surplus food the government has acquired over the years. The amounts involved are stunning--the U.S. Department of Agriculture owns about \$5 billion in commodities, including:

- 1.261 billion pounds of dry milk
- 769 million pounds of cheese
- 388 million pounds of butter
- nearly 400 million bushels of corn, wheat, soybeans, and oats.
- 1.74 billion pounds of rice.

These figures keep increasing, and the cost for storage approaches \$100,000 a day. Meanwhile, government food giveaways have been inadequate for the needs of the poor in America, and the worldwide hunger problem is so great that I shrink back from even saying anything about it.

There have been moves in Congress to respond with emergency relief. The Dole Bill in the Senate required \$1 billion worth of food to be distributed immediately, but

was effectively watered down by the Reagan administration.

A Washington group, the Community for Creative Non-Violence, active both in lobbying and in providing food for the poor and homeless (much of the food is salvaged from supermarket dumpsters) has called a demonstration to focus national attention on the problem, and hopefully persuade the government to come up with relief measures.

Among over 600 storage sites, they have chosen Kansas City, MO, where over 200 million pounds of surplus food is being stored in huge caves that serve as natural underground refrigerators. Beginning on July 4th, an encampment will be set up in a prominent location in Kansas City, and a fast will be started.



While a goal is to get a significant portion of all this food distributed, everybody realizes this cannot be a long-term solution. We cannot even start to fight against hunger without a change of heart, and of our consumptive habits, in order to come to a just distribution of the resources of the earth. There is no reason for anyone to have to starve. I pray that whatever comes out of Kansas City will further justice in the way we live our own lives, too.

For further information, contact:

The Community for Creative Non-Violence
1345 Euclid St. NW
Washington, DC 20009
202-332-4332

THERE GO I

by Jim Harrington

At the Catholic Worker House we meet different people daily. There's nothing unusual about that except our new acquaintances often live with us for a period of time. This requires a measure of adaptability that's hard to maintain. To help us in these changing relationships we subscribe to some basic principles:

We believe in the God-given value and dignity of each individual.

We believe in acceptance of each person regardless of personality pattern, values, station in life, etc.

We believe in self-determination.

We believe that all behavior is motivated and has meaning for the individual even when we cannot comprehend that meaning.

We seek to be understanding.

We know these principles are firmly rooted in Christ's teachings. We try to live by them and we fail often; at least I do.

At Lazarus House I have seen so many of our guests being mature, responsible and generous both to other guests and to the community members. When you see people doing this at a time when they are personally under a great deal of stress and have so much unmet need of their own, it is easy to appreciate their qualities, and indeed even to love them. Their numbers are great. But in no way do I like, much less love, everyone who comes through our door. Events and incidents, large and small, continuously affect the pattern of relationships that develop. One insignificant incident may serve to illustrate.

Last winter, a guest who is also an avid football fan sat down with me to watch a football game. At first I was pleased, but this guy turned out



to be a PITTSBURGH STEELER FAN. He insisted on watching the Steelers game rather than my team, the Minnesota Vikings. So I deferred to his bad judgement, demanding ways and selfishness. I later noted that he talked too loud and ate too much. But what do you expect from a Pittsburgh Steeler fan?

Some good friends of ours, Cy and Joan Engler joined us for liturgy and discussion a few weeks ago. Cy recounted his early days as a prison chaplain. When he first arrived at Anamosa Reformatory he looked at the prisoners milling around and observed, "There, but for the grace of God, go I." Later on as his work confronted him with his own shortcomings in trying to be of service, he looked at the prisoners and said, "There go I."

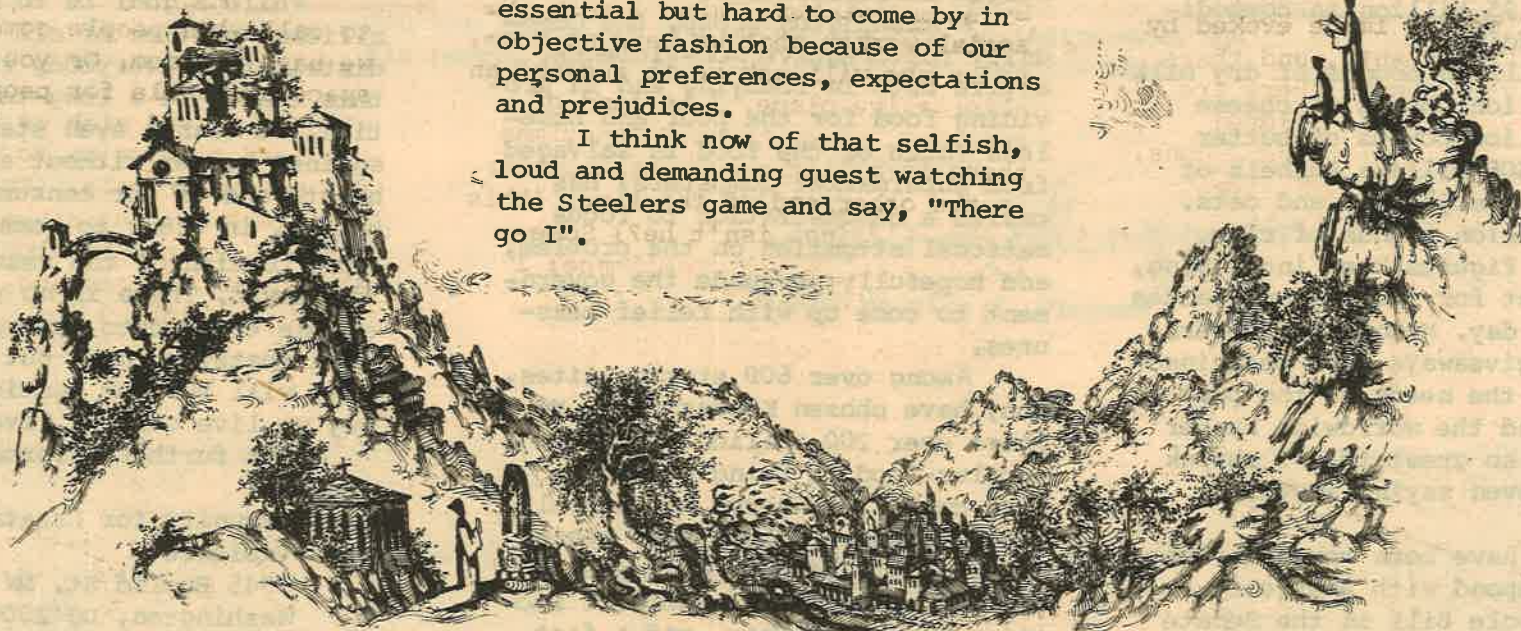
Cy's story stirred my conscience. Every day our people are confronted with questions about guests, and each other, the answers to which have real bearing on the operation of Lazarus House. We are often frustrated and disappointed because people do not meet our expectations about goals, values, performance and behavior. We have to make decisions that have real bearing on the lives of



people. Can someone stay with us? For how long? At what point is the house too full to bring in any more? Is someone pursuing a reasonable plan that will make them more independent? How much deviation from our rules can we allow?

Answers to such questions are essential but hard to come by in objective fashion because of our personal preferences, expectations and prejudices.

I think now of that selfish, loud and demanding guest watching the Steelers game and say, "There go I".





Restoring the Earth: A Gift of Trees



by Sister Viator

(Editor's note: the following is reprinted from the March 1982 issue of The Pilgrim, newsletter of the Sioux City Catholic Worker. Enjoy.)

"One who plants trees is thinking of others besides self," said an old Oriental proverb. Elzeard Bouffier, an Alpine shepherd, was such a tree planter in the first half of this century. Jean Giono's account of Bouffier was reprinted by the New York Catholic Worker several years ago. Many times it has replayed in my memory as I saw treeless, dusty fields or felt the searing summer heat as I followed treeless city sidewalks.

Giono learned Elzeard Bouffier's story first in 1913 when he accidentally came upon the shepherd near an abandoned village of Provence, in a wilderness that had become a virtual desert. Once Bouffier had farmed in the lowlands, but after the deaths of his wife and son he went into solitude, reclaiming and repairing a ruined stone dwelling in that deserted village in the Alpine foothills. In the quiet company of his lambs and dog, Elzeard studied the condition of the area and came to the conclusion that the land was dying for want of trees. Elzeard Bouffier resolved to remedy the situation.

While his lambs were searching for coarse grasses, Elzeard gathered old acorns; at night he would sort out the best ones, soak them in water and, with the help of an iron rod, plant them during the next day's climb to grazing spots. In three years he had planted 100,000 acorns and 20,000 sprouted. He expected to lose half of these to rodents or the elements, but that would leave 10,000 oak trees where nothing grew before.

But 10,000 oak trees was not his total goal. He studied the reproduction of beech trees and started a nursery of seedlings from beechnuts. When Giono paid his second visit to Bouffier, this time by intent after World War I, the two spent a day walking through Bouffier's forest of oaks and feasting their eyes on miles of beech trees. Bouffier had also successfully started clumps of birch trees in valleys where he had guessed there was moisture at the surface of the ground.

Giono saw Bouffier again in 1935 and in 1945. Gradually, over that 35 year period, the wastelands became recreated. Water began to flow in brooks and after that, as the wind scattered seeds, willows, rushes, flowers began to reappear. Even the air changed, from harsh, dry winds to scent-laden breezes. Eventually gardens and grain fields flourished, homes were rebuilt and villages were resettled.

The story left with me not only an appreciation of one man's generosity and perseverance, but also new reflections on our need for and dependence on trees. Many trees, especially in cities, have been lost to disease or to urban renewal, and in the long wait for saplings to mature we miss their shelter from summer and winter severities. Most highways are long stretches, bare on each side except for some brome grasses or a few shrubs on slopes near overpasses, and the extensive farms on either side of those highways are so often truly cleared. What a visual and physical relief, especially in summer, to drive along a "timber" or to see an old farmhouse with its orchards, tall old shade trees and wind-breaks.

And I wonder if our long dry spells might break sooner if we had more little forests scattered through the farm belt, working both overhead and underground to hold moisture and soil, and to participate in the evaporation/condensation cycles. And would we consume less energy in heating and air-conditioning if we had more of treedoms's protection?

Whatever the precise scientific explanations, the story of Elzeard Bouffier and his service to humankind and the earth suggests the importance of replacing some of the many trees that have been lost to disease or industrialization or mistaken development.

DIRECT ACTION

by David Stein

Lazarus House is full. I state this more as a constant, a taken-for-granted fact of life, than a report on current events in the house at any one moment in time.

When spring comes people get out on the road, in the time-honored pattern, and the Catholic Worker houses of hospitality teem with people. There are some who more or less fit the usual mental image evoked by the word "transient", and there are many who do not. There are families with small children living in rickety station wagons, driving from Texas to Wisconsin to Oregon, following work or rumors of work. If Des Moines, located at the junction of two major interstate highways, is where they happen to be when the car breaks down or the money runs out or the kid gets sick, they come to us.

There are young couples, seeking to establish their life somewhere, meeting discouragement at every turn. There are people from our own neighborhood who have found

that landlords (or relatives) are swifter to evict after the snow has melted. Occasionally there are disturbed, dishonest or abusive individuals. (Some well-off people who support us, or whom we want to support us, seem to need to be assured that everyone who comes here is a perfectly virtuous, responsible, ambitious poor person, a victim of freakish bad luck or dastardly social injustice. Sorry.)

At any rate, this tossed salad of humanity is overflowing the limits of our house. We have to turn people away all the time now. Where do they go? Many people in need of shelter are referred to us by social workers. When I tell the social worker that we have no room, he or she will ask me to suggest an alternative place. I am fond of replying, "Your house." Sometimes there is a little nervous laughter at the other end of the line. (This guy is kidding, isn't he?) Sometimes there is a long silence; I wait for a sound, as though I have dropped a stone into a deep well. And then, always, the subject is changed.

Hear ye: I am not kidding. This is about as serious as I get. The greatest contribution anyone could make to our work and our cause is to take the practice of

hospitality upon themselves. It is better than money, better than food, far better than leaflets and posters. The personal practice of hospitality is the heart and soul of our movement.

This doesn't mean that you have to start a Catholic Worker house. You don't have to cram your house with strangers 365 days a year. There are as many styles of hospitality as there are practitioners of it. To give your couch to somebody for just one night, on an occasion when you feel up to it, is a great blessing to that person. I know; I have been that person.

You might give us your number to call when people come for whom we have no room. Or you might make space available for people who have already stayed with us for a time, who need to move on to make room for newer arrivals. (The latter is a "safer" method, since we would be sending you people about whom we already know something, having lived with them.)

Least of all do you have to be any kind of saint. None of us in the Catholic Worker is a saint (Though I sometimes wonder about Jim and Norman.) I don't think of our work as being all that saintly or holy or exceptionally admirable; I think of it as merely necessary.

no comment



UNITED STATES POST OFFICE

OUR REF WDB:MRB:jmj

DATE May 13, 1982

SUBJECT: Emergency Registration of Postal Employees

POCL

TO: ALL EMPLOYEES

In the event of a nuclear attack, all postal employees should complete and mail both PS Forms 809 and 810. These forms will be available at all post offices and stations.

PS Form 809 should be mailed to the post office regularly servicing the employee's pre-attack residence and the 810 should be mailed to the employee's office of employment. The 809 notifies the servicing post office (or the surviving office responsible for the employee's pre-attack, residential address) of the employee's current address. The 810 will advise the office of employment of the employee's whereabouts and their condition of health and safety. Therefore, each surviving postal employee should use the lower portion of the safety notification side of Form 810 to indicate their grade, job title, shift, social security number and state of health. This will serve to notify the Postal Service of the availability of personnel and skills for other assignments. It will also enable postal registrants to be retained on the active rolls of the Postal Service and also provide addresses for forwarding of pay. PS Forms 810 can also be used by postal employees to notify their family and friends of their safety and whereabouts.

William D. Burch
MSC Manager/Postmaster
Des Moines, IA 50318-9998



festival of Hope

by Bernie Neidlein

The walk from Des Moines to Creston was the first for most of us. I had always wanted to go on a peace walk. I've seen quite a few, inevitably, coming through Washington, DC, where I worked with the Community for Creative Non-Violence: the Walk to Moscow, World Peace March, Bethlehem Peace Pilgrimage, and more. I was fascinated by the idea of communicating a peace message by actually going out into the country and spreading it everywhere you go, and I came to admire the dedication of somebody walking hundreds, even thousands of miles for the sake of life. I especially think of those Buddhist monks for whom this is a lifestyle-- to be on a constant pilgrimage, studying life, teaching truth, doing without much beyond the clothes on their back, the prayer drums in their hands, the world their home.

We gathered Wednesday morning at the Japanese Peace Bell near the State Capitol. It was a bright day and a warm send-off, the best start we could have asked for. There was only a handful of us, and for lack of a banner-- the beautiful one that eventually joined us at the festival was still being painted-- the purpose of our walking through Des Moines and along the busy road to the little town of Norwalk wasn't immediately clear to others. I wasn't all that clear myself. I guess first of all it was going to be a personal pilgrimage for me.

At our destination in Creston, a quiet town of 8000, are made aluminum casings for Cruise missile bodies, at Wellman Dynamics. I understand. The town where I was born, Ochsenhausen, in Southern Germany, is just about the same size. There the jobs of many depend on manufacturing refrigerators. I can't condemn the workers at Wellman; they are trying to make a living. Some may not know what the Cruise means. I didn't know; I hadn't realized just how dangerous it is. It's more than "just another" insane weapons system. Since my home town is surrounded by so many places where they keep all kinds and quantities of nuclear missiles and bombers, I was just as concerned with what is already there. Now, with the Cruise and Pershing II to be deployed in Europe, there will be a first-strike capacity that has been lingering in the Pentagon's most perverted minds since Cold War days. It scares me how they are going all out on the Cruise program-- ground-launched, air-launched, submarine-launched, taking the ultimate threat to the most remote corners of the earth. At the same time they have hastily begun to build the Pershing II before even testing it-- a hot-air project that casts light on military macho self-confidence, the superiority complex molded in us from kindergarten onwards, and unchallenged corporate and personal greed as the main force behind the arms race. To stop the Cruise and Pershing II before they are even shipped to Europe may well be our last chance to turn around and disarm.

Many Europeans have only recently awakened to the threat of obliteration, and demonstrations and civil disobedience actions are taking place on a scale undreamed of just two years ago. This summer will also see a first-time focus of action on the

"Euromissiles" in the United States. Never before has there been such a sense of urgency and international solidarity in the anti-nuclear movement. There is much mutual learning-- the Europeans are learning many of the nonviolent tactics used in the U.S. during the Vietnam war, and the Americans are realizing that the Euromissiles are not only a European concern because they are just as dangerous to the rest of the world. To me the planned Women's Peace Camp at Seneca Falls, NY is a great sign of unity and hope.

By the time we had walked the 90 or so miles to Creston, I had gained not only blisters but strength as well. We didn't do near as much for communication and education in towns along the way as I had hoped for in the towns along the way: Norwalk, Winterset, Greenfield. But simply being with the other walkers, having a common goal, did something for me. I'm grateful for the companionship and good spirit we shared, for the experience of the Iowa countryside, for the hospitality that awaited us at the end of each day. I've never experienced a more hopeful, positive spirit than at the Women's Hope Festival. I hope to live more of that spirit out in my daily life. As a man I can and have to learn a lot from the female approach to peace, one marked by hope, unity, endurance, and love of life, rather than just anger. In Germany after the Second World War it was the women who cried loudest, Never again, and started to rebuild the homes. Then the men went and messed it all up again-- only ten years after the war we again had the largest European army and a draft, with the old men selling the young ones the same old lies. Mother's Day, May 8, the date of the Festival in Creston, also marked the 38th anniversary of the end of WW II in Europe. In Creston we looked back in history and drew from it hope in a new beginning.

Not - Easily - Classified Ads

(To place a free Not- Easily-Classified Ad for your peace and hospitality-related needs, write to David Stein at the Catholic Worker, Box 4551, D.M., IA 50306. Deadline is July 25. Stein reserves the right to edit.)

HOUSE OF BREAD & PEACE
Evansville, IN, needs \$27,000 to buy house for soup line, shelter & peace work. People needed too. Now serving meal on Saturday at St. Paul's Epis. Ch.; help needed there too. Contact Sister Joanna Trainer, 718 First Ave., Evansville, IN, 47710.

DES MOINES HISPANIC MINISTRY
needs funds for English classes and for food & shelter. Needs A/V equipment, copy machine, storage space, bilingual volunteers, Spanish-language materials. Contact Verne Lyon, 515-283-2115.



ALTERNATIVE THRIFT STORE.
As items are given us at the Community Donation Center, we will pass them along to those who can't afford the small donation asked to help pay the minimal overhead of this volunteer-run project. Help wanted in form of money, clothes, household items, or volunteer help. Immediate need is \$400 for insurance. Community Donation and Distribution Center, 1617 6th Ave., D.M., IA 50314. Phone 243-0765, 243-2004, 280-9178 (after 6:30) to leave message.

ANYONE IN NEED OF EMERGENCY
food or clothing contact the Eastside Evangelical Free Church, 4101 E. 42nd, 262-0105. Judea Outreach.

SPANISH-SPEAKING PRIEST
needed to minister to Hispanic prisoners. Contact Chaplain Sholes, Polk Co. Jail, Des Moines.

5TH ANNUAL GAY/LESBIAN
Pride Days, June 24-26. Dances, coffee houses, rallies, marches, food, sporting events in Des Moines and Ames. For info call Jim at 232-0349.

FELLOWSHIP FARM
and Agronomic University needs people who will work on building, cleaning, gardening. We are also broke, need contributions on way to self-sufficiency. Contact Marcia Davis or Jerry Mehalovich at 319-668-1791 or write Rt. 1, Box 40, Williamsburg, IA 52361

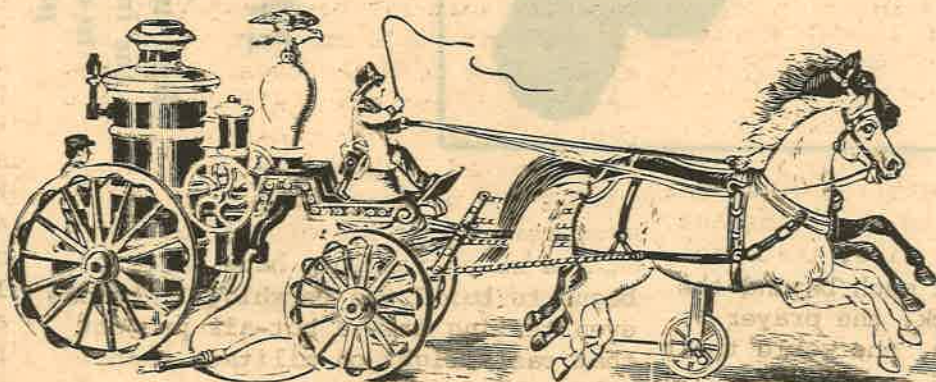
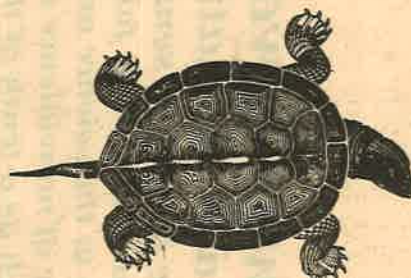
WAR RESISTERS LEAGUE
60th anniversary national conference, July 14-17, Lafayette College, Easton, PA. Write WRL, 339 Lafayette St., New York, NY for details.

FREE MEAL, MONDAY THROUGH
Friday, 4:30- 5:30 PM, at these Community Kitchen sites: 19th & Carpenter (Senior Citizens' Center building) 1203 Hartford (Bidwell-Riverside Community Center building) Other sites opening soon. Call 283-2100 for more info.

LEAFLETING AT ROCKWELL
International, June 20. Meet at noon in Noelridge Park, Cedar Rapids, to observe Int'l Day of Disarmament. Contact St. John of the Cross Catholic Worker House, 1027 5th Ave. SE, Cedar Rapids, IA 52403. 319-362-9041.



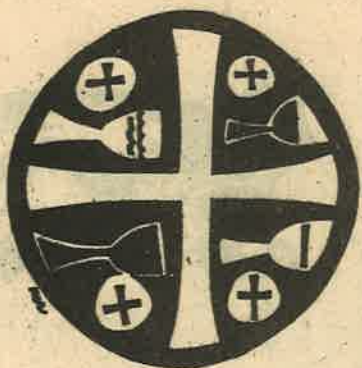
AMERICAN INDIAN CONSULTANT
Service, primarily for women with children. Jewel Slick, director, 3610 Columbia, D.M., IA 50313. 282-7968.



ADDENDUM:
COMMUNITY KITCHEN previously mentioned, needs volunteers and kitchen supplies too. 283-2100.

KINDRED HOUSE SOUP KITCHEN
and Hospitality House is still serving free meal daily at 6. Food donations needed. Doing long-term hospitality for summer; can't take in new guests, but need donations of soap, detergent, etc. 713 Indiana Ave., D.M., 243-2004





VIA PACIS
 DMCW-----/Diocese of Des Moines
 PO Box 4551-----/ PO Box 1816
 Des Moines, IA 50306
 515-243-0765



***The world waits
 for a great nation
 that has the common sense,
 the imagination, and the faith
 to devote to the science and
 practice of nonviolence so
 much as a tenth of the
 money, brains, skill and
 devotion which it now
 devotes to the madness
 of war preparation. What
 is that nation waiting for
 before it undertakes its mission?***

**A. J. Muste
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